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**Proceedings at New Haven, October 29th, 1879.**

The autumn meeting was held at New Haven, on Wednesday, October 29th, the President in the chair. Mr. Van Name acted as Recording Secretary, in the absence of Professor Abbot.

The Directors reported that they had appointed the Annual meeting to be held in Boston, on Wednesday, May 19th, 1880, and had requested the Secretaries, with Dr. N. G. Clark, to act as Committee of Arrangements for it.

On their recommendation, were elected as Corporate Members :

Rev. H. J. Broadwell, of New Haven ;  
Prof. W. I. Knapp, of New Haven ;  
Mr. E. D. Perry, of New York.

Selections from the correspondence of the past six months were read. A letter from the son of our recently deceased member, Rcv. Joseph P. Thompson, D.D., announces that the latter had bequeathed to the Society that part of his library which relates to the East, and especially to Egypt, and that the collection, embracing about 500 separate titles, was now already on its way from Berlin to this country.

The following communications were then presented :

1. On the Lieh-Kwoh Chi, a Chinese historical novel, by Prof. S. Wells Williams, of New Haven.

Prof. Williams presented a translation of several chapters of this historical novel, which is held in high repute among the Chinese, prefacing it with a brief notice of this class of works in their literature. After referring to the remarkable care exhibited by the Chinese Government in preserving the annals of the nation, and the great extent to which they already reached, he remarked :

In addition to the various kinds of historical writings in Chinese literature, such as dynastic histories, annals, complete records, separate histories or *mémoires pour servir*, local or biographical histories, and official or documentary records and rolls, there are hundreds of authors whose works have exerted much more influence in diffusing a knowledge of their national life and prominent actors among the people. They answer very nearly to our historical novels; and, like them, some partake most of the novel, and others adhere most to historical facts. The literati regard them with something of the feeling with which we might suppose that Gibbon would have reviewed Old Mortality or Rienzi; and class them with the *siao shwoh*, or puerile talks. Yet the insight they give into the national manners and life of various ages, and the influence they exert in the formation of a literary taste and style, recommend them to the foreign scholar as among the most interesting portions of Chinese literature. There is naturally a great diversity in their "style, scholarship, and arrangement," but some writers have been so successful in their attempts to reproduce and vivify ancient times and actors, that their books have a permanent value in exhibiting the age of which they write; just as in recent years Howson's and Farrar's narratives of the Apostle Paul's life and times have invested him and his period with renewed interest and vitality.

The most celebrated of these panoramic histories in Chinese is the Records of the Three Kingdoms, a work in 120 chapters, by Lo Kwan-chung, of the Mongol dynasty in 1310. It narrates the historical events in the century immedi-

ately succeeding the decadence of the Han dynasty, A. D. 168-265. Its vivid description of plots and counterplots, victories and defeats, councils and intrigues, somewhat after the style of Froissart, have impressed this portion of their annals upon the minds of the Chinese during the last four centuries quite as much as Shakspeare's historical plays have tinged the popular estimate of Richard III. or Henry V. among his countrymen. About one third of it has been translated into French by T. Pavie (Paris, 1845). The scenes in it are often represented by statuettes of silk and paper, arranged on a board. At the autumnal festival in Canton, called *Ta Tsiao*, a service like All Souls' Day, the streets are covered with awnings adorned with gay festoons of colored silk, and lighted by glass chandeliers and brilliant lanterns. On such occasions I have seen scores of these historic tableaux, three or four feet long, suspended just above the heads of the people, attracting their attention and questioning as they passed along, crowd after crowd, very much as similar representations of André in the hands of Paulding and his companions, or Pocahontas and Captain Smith, would interest American youth.

Another work of this class is the *Tung Chau Lieh Kwoh Chi*, or Records of the Feudal States during the Eastern Chau Dynasty (B. C. 790 to 300), or the period from King Uzziah to Alexander and his generals. It covers the time in Chinese history when feudalism showed its destructive tendencies in the strife between ambitious kinglets and captains, resulting in the abnegation of the imperial power and degradation of the people, and general barbarism of the land—similar to the woes experienced in Europe before Charlemagne's time. The editor and annotator of the work, as it now appears, was Tsai Yuen-tang of Nanking, who published it in 1752. It comes nearer to authentic history than the other, but as a work of genius and skillful disposal of materials is inferior. Both of them weary a foreign reader by the prevalence of dialogue over narrative, but the exigencies of the Chinese language make the former more perspicuous.

The Introduction, in 35 paragraphs, furnishes hints of the principles on which this work was written, and indicates its sources and claims to be regarded as credible history. It is like a review; and the author here analyzes and defends his work, shows its adaptation to instruct and entertain its readers, and gives them directions how to read it so as to derive the most benefit. The first paragraph is sufficient for our present purpose, and is quoted entire.

'The *Lieh Kwoh Chi* is unlike other stories, such as the Water Marshes, the Adventures of King Wu, and the Wanderings of Hiuen Chwang, all of which contain many statements made out of whole cloth (literally, split open emptiness and select), but is nearer to the *San Kwoh Chi*, though that has many fabrications and repetitions. The present work rather takes events as they happened, and makes its quotations as they stand, thus reducing the record to what really occurred. For if the record does not contain a thing, who has the leisure to make it up? Readers of this work must therefore verify it by the regular historians, and not regard it as a mere story-book. Every one will see that it is specially confined to the records of the kingdoms during the Eastern Chau Dynasty. The removal of the capital eastward [to Lohyang] dates from the reign of King Ping [B. C. 770-719]; and general misrule from that of his son King Hwan [719-696]; but this work goes back to the days of King Siuen [827-761]. The change of the capital was caused by the revolt of the snappish Jung tribes, whose attacks arose from the insensate fondness of his son King Yiu for Pao Sz', and the appointment of Duke Kwoh as minister. Pao Sz' was born in King Siuen's reign, indeed, and the children's ditty about the fall of the State was an omen of that reign. It was therefore necessary to go back to that date, and come down to later times in order to make the narrative clear. Though this plan of relating events is like digging up the tree to find its roots, yet there is no other sensible principle to go on.'

Prof. Williams observed that this work had never been translated into any European language, but was well known in Japan, Corea, and Annam. He read the version of the first chapter, which showed the curious mixture of historical facts, doubtful legends, and supernatural agencies in the performance, and lead us to approve the decision of the literati in excluding it from their serious histories. One extract from the chapter will illustrate this mode of treating events. It occurred during the last part of the reign of King Siuen, after he had

been much disturbed by various omens and weakened by defeats. The scene is laid in the palace.

'The king, humming to himself, did not answer, but all at once recollecting that three years before he had ordered Governor Tu Peh to make search by means of the constables for the elfin girl, and had hitherto received no report. So after the sacrifices had been divided, he went back into court, where the officers returned thanks for them, and there asked Tu Peh why he had not already reported respecting her. He answered: "I myself personally inquired after the girl without success; but after the strange woman had expiated her crime, and thus fulfilled the ditty of the children, I concluded that if I kept stirring in the affair it would alarm the whole country. I therefore went no further."

Much irritated, the king then asked, seeing that such was his opinion, why he had not reported it, and exclaimed, "Really, such negligence is nothing short of entire disregard of Our commands, and acting as one pleases. Of what further service can such a disloyal, unfaithful minister be?" He therefore ordered the guard to arrest him and take him outside the palace gate, there to exhibit his head to the populace.

Terror seized the officers present on hearing this, and they became pale as clay. One of the Secretaries left his seat, and hastily taking hold of Tu Peh, as the guard was dragging him off, cried out to them, "No! No! You must not!" The king saw that it was the former lieutenant-governor, Tso Yu, a near friend of Tu Peh, and one who had been promoted with him. Prostrating himself, he said, "I have heard that although Yao had a nine years' flood, he did not thereby lose his throne; nor did Tang the Successful suffer injury to his power by a seven years' drought. If such disturbances in nature did not bring injury to a reign, how can mere human prodigies be relied on to cause it? If your Majesty executes Tu Peh, I fear that the people will quote these ominous oracles to make sedition; and the outside tribes will rebel as soon as they hear of them. I therefore pray that he may be pardoned."

The monarch remarked that as he stood up in behalf of his friend, he thereby disobeyed his sovereign's orders, thus esteeming a friend more than a sovereign. Tso Yu replied: "When a prince is in the right and a friend is in the wrong, then the latter must be opposed and the former obeyed; but just the contrary, when the prince is wrong and the friend right. Tu Peh has done nothing worthy of death, and if he be sacrificed, the country will say that the ruler is blinded; and if his ministers cannot convince him of error, they may be justly charged with disloyalty and unfaithfulness. If he dies, therefore, may I fall with him."

King Siuen's ire was still unappeased, and he cried out: "To destroy Tu Peh is like clearing off old stubble. Why do we waste words on it?" Hearing this, the guard carried him out, and executed him at the palace-gate. Tso Yu, on returning to his house, cut his throat. Hearing of this act next morning, the king regretted that he had put Tu Peh to death, and returned to the palace sick and mortified.'

Some months elapsed before his health was restored and he could resume the government. On the recurrence of the winter-hunt, he went out with a great escort to kill game. On the return to the capital, greatly exhilarated, he saw the two friends once more.

'He had not gone much over a mile, when he suddenly felt a mistiness before his eyes as he sat in his chariot. From afar he saw a small car driving up rapidly, in which two persons stood up, each having a scarlet bow on his arm and holding a red dart. Turning towards him, they sneeringly asked: "O my king! Are you pretty well these days?" He then perceived that the two were Tu Peh and Tso Yu, and cried out in a shriek of terror. The apparition vanished while one could rub his eyes; and yet, when the king asked his retinue, not one of them had seen anything of it. While in this state of alarm and doubt, he again saw them both in the little car coming on, just in front of him. He screamed out: "Get out of the way, you guilty devils! How dare you thus insult your sovereign?" and cut at them with his drawn sword.

'They at once railed at him: "O thou perverse and stupid prince! Thou hast no regard for righteous rule, and madly destroyest innocent people; thy days are now numbered, and we have come to be revenged for our lives taken by thee." As they finished speaking, each fitted a red arrow on his scarlet bow, and shot at King Siuen's heart, who, uttering a scream, fell bewildered in his chariot.'

2. Travels of a missionary physician in Mesopotamia, Armenia, and Kurdistan, by Dr. D. H. Nutting, of the Central Turkey Mission.

Dr. Nutting gave many interesting details of the journeys he had undertaken in connection with his medical practice in Turkey, and of the observations which he had made on the way.

3. The Dragon and the Serpent in Chaldean Mythology, by Rev. W. Hayes Ward, of New York.

In this paper, after a *résumé* of the facts known as to the worship paid to the serpent among different peoples, Dr. Ward gathered together the references to the serpent in the Assyrian inscriptions. He also attempted to show that, parallel with the well known and more current legend among the Chaldeans, of the temptation of man by a dragon, there was also another form of the same legend, perhaps local in some of the cities of Chaldea, in which the dragon was replaced by a serpent. This is suggested by the well known cylinder (Smith's "Chaldean Account of Genesis," p. 91), in which two figures, a man and a woman, are seen sitting on either side of a tree reaching up their hands toward its fruit, while an erect serpent appears behind the woman. It is almost certain that this represents a legend of the same nature as that of the Temptation given in Genesis. This explanation, adopted by George Smith, Friedrich Delitzsch, Baudissin, and others, though very lately controverted by Menant, is corroborated by another Chaldean cylinder, as yet unpublished, belonging to Professor S. Wells Williams, of New Haven. This cylinder represents the next stage in the story. The representation is very common of the battle which took place after the Temptation between the dragon and Merodach. In this cylinder of Dr. Williams's, we have evidently the same contest taking place, but the dragon is replaced by a serpent. The god Merodach is represented as pursuing at full speed a fleeing serpent, whose horned head, turned back towards its pursuer, he smites with a sword. The vacant spaces are filled up with a smaller kneeling figure (probably to represent the owner of the cylinder), a standing figure with a circle in his hand, a crescent, a κτείς, five stars, and two branches or small trees. These accessories probably have no special relation to the event pictured of the pursuit and punishment of the serpent by the god. The general character of the seal is very much like that figured in George Smith's "Chaldean Account of Genesis," p. 100, except that the latter represents Merodach as pursuing the dragon. The serpent of the one seal must be identical with the dragon of the other, and is thus connected with the story of the Fall of Man related in Genesis.

4. On certain points in Sanskrit Grammar, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney said that he had during the last year and more been absent from the meetings of the Society, and from his usual part in its affairs, because of his being engaged in Germany, in completing and carrying through the press a Sanskrit grammar, as one of Breitkopf and Härtel's series of Indo-European grammars. He availed himself of the present opportunity to explain and defend, more fully than could be done in the Preface of the work itself, some of its differences from its predecessors.

The special features of its plan (as stated in the Preface) are these: to include not only the classical language, the Sanskrit properly so called, but also the older dialects, of Veda and of Brāhmaṇa; to treat the material of the language throughout as accented, so far as we have knowledge of its accentuation; to exhibit the facts primarily as they appear in actual use, in the recorded literature, and not according to the presentation of them made by the native grammarians; and to cast all statements, classifications, and so on, into a form consistent with the teachings of modern linguistic science. While it is impossible for us to be too grateful to the Hindu grammarians for their contributions both to Sanskrit learning and to the general methods of grammar, an influence which is beyond their due has been in general hitherto allowed them in determining the form of

Sanskrit grammar, to the detriment of clearness and of proportion. Especial pains have been taken in this work to give the requisite proportion, by noticing everywhere the statistics of occurrence—in sounds, in changes, in forms, in combinations, etc.

Certain features which were introduced, also, into Sanskrit grammar by its earlier European elaborators, and which have enjoyed almost uninterrupted currency since, have been here abandoned. Of these, the one which will be most missed, probably, is the division of verbal forms into "special tenses" and "general tenses," since this has not only been adopted by most writers on Sanskrit grammar, but even introduced to some extent into the treatment of other languages. It is, however, undesirable and indefensible. It grew in part out of the confusion by the Hindu grammarians of tense and mode, and in part out of the great and well-regulated variety in Sanskrit of the formation of the present-stem, and the immense preponderance in use of the forms made from it. The so-called "special tenses" are a single primary tense with its modes and its augment-preterit, the "imperfect;" and a similar array of forms, more or less complete, is made from each of the other tense-stems—the perfect, aorist, and future. There is no more fundamental peculiarity separating the "special" from the "general" forms than separates from one another the different divisions of the latter. The variety of present-formation is, though greater, not much greater than that of aorist-formation, and the two are in part accordant. The other tense-systems, not less than the present, are made from tense-stems, and not from the root directly. In fact, the name "special," as applied to the present-system, really signifies only that this system, owing to the diversity of its formation combined with frequency of use, calls for more "special" attention from the student than the other systems.

While the order of arrangement of the cases in declension established by the native grammar is best retained, because we see the reason and the reasonableness of it, the native order of the conjugation-classes cannot but be abandoned; nor has the nomenclature "*ad*-class, *bhū*-class," etc. enough to recommend it. I have named the classes from their characteristic signs, and arranged them in a natural order, beginning with the class in which the root itself is also present-stem. This unfortunately reverses the order of the two general conjugations which, after Bopp's arrangement, has become widely current; but the result was unavoidable.

The place of treatment of the passive *yā*-forms, and that of the *āya*-forms, including the tenth-class or *cur*-verbs and the causatives, is also other than that which has hitherto been most usual. But the special passive inflection is so purely and solely a present-system that it has no right to be separated from the others of its kind, unless there should be some overruling practical advantage to be gained by so doing: and this is by no means the case. Delbrück, accordingly, in his exhibition of the Vedic verb-forms (*Altindisches Verbum*), has put the passive along with the other systems coming from stems in *a*; and I have followed his example. On the other hand, the stem in *āya* is not a present-stem only, but—like the intensive and desiderative stems, and earlier and more fully than either of these—has been made the basis of a whole conjugation; other tense-stems are made from it, as from simple roots. If the division of secondary conjugation is to be recognized at all, the inflection of the *cur*-class of verbs belongs in it beyond a question, along with that of the causatives, from which they cannot be distinguished, and next to that of the denominatives, from which both are only slightly separated.

As to the various kinds of aorist, their arrangement by different authorities has been so discordant that there was no tradition to be violated. The one which I have adopted—namely, the two forms of simple aorist, the reduplicated aorist, and the four forms of aorist having a sibilant as essential sign—seems to me the one most defensible on joint theoretical and practical grounds.

To the ordinary mode of statement of the euphonic rules of combination, according to which the rules for external and those for internal combination are given separately, and the former first, much exception is to be taken. The rules for internal combination are both more fundamental and of more immediate importance, since the learner needs to know at least something of them in order to understand the make-up of the forms which he has first to learn; the others

can be deferred until he comes to reading or forming sentences. The rules of external combination are historically of quite various character: in part, they are the equivalents of the others, applied under circumstances somewhat different, and in part (as in the change of *s* to *r*) they introduce new processes, unknown or only sporadic elsewhere; in part they are the results of the law as to finals, sometimes (as in *ns* and *nn* for final *n*) preserving traces of endings otherwise lost; in considerable part (and to an extent far beyond what can ever have been the actual usage of a vernacular), they include the extension to sentence-combination of processes governing the combination of the parts of compounds. Whatever their character, however, they can in no way be so well presented as in connection with and in subordination to those rules of internal combination with which they stand most nearly related: and I have accordingly followed this order.

That the native classification of compounds, with its corresponding nomenclature, could not be maintained intact, has been clearly seen by all those who have of late concerned themselves with the subject. The "determinative" compounds, in their two great divisions of "dependent" (*tatpurusha*) and "descriptive" (*karmadhāraya*), form the central and fundamental body, here as in other languages; the adjective applications of such compounds, with a value so overwhelmingly "possessive" that they are properly called by that name (*bahuvrīhi*), are, in virtue of their regularity and formation at will, a more peculiarly characteristic feature of the Sanskrit; and they, with two much smaller bodies, not recognized and named by the Hindu grammarians, constitute the great class of derivative adjective compounds, or such as, though having a substantive as final member, are themselves of adjective value. The so-called "numeral" (*dvigu*) and "adverbial" (*avyayibhāva*) compounds are merely sub-classes or special uses of the possessives, and have no right to the position they have hitherto held in our classifications; even as sub-classes, they have no conspicuousness or importance in the oldest language. The copulatives (*dvandva*) are a real and highly peculiar class, and important later; but in the earliest literature they are seen in the act of development, hardly a recognizable class at all.

In treating both compounds and derivatives, particular attention has been directed to the accentuation.

Hardly any two grammars have thus far agreed in the number and order of the declensions into which declinable stems shall be divided, while some have made no such division. I have set up five declensions, beginning with that which is immensely the most common, as well as first in alphabetic order of the final: thus, 1. stems in *a*; 2. in *i* and *u*; 3. in *ā*, *ī*, and *ū*, radical and derivative; 4. in *r* (or *ar*); 5. in consonants: the last being divided into several sub-declensions. That the stems in *ā* should be classed with those in *i* and *ū*, and not, as has hitherto been the case, with those in *a*, seems to me beyond all reasonable question. In the working out of the subject of declension, great use was made of Prof. Lanman's monograph on Vedic declension, published in the last number of our Journal.

In the chapter on the alphabet, no attempt has been made to give a list of all the possible consonant combinations. Such a list is of little or no use, unless accompanied with full details as to the occurrence of the different combinations as initial, or interior, or by the combination of final and initial, as found later only or in the earlier language also (without the resolution of *y* and *v* into *i* and *u*, so common in the *Veda*), and as to comparative frequency—all which would require a treatise.

The general form given to the work is that which was believed to be called for by the circumstances of the case. There was no Sanskrit grammar in existence, for beginners or for more advanced students, from which could be learned what the actual forms of the language, earlier and later, and their uses, really were: and this was the need sought to be supplied, and in such a way that one might come to the study of Sanskrit from that of Latin and Greek without being repelled and impeded by having everything put gratuitously into strange shapes and called by strange names. The grammatical study of other Indo-European languages is in a very different stadium, and may call for present help in a very different way.

5. On the question whether the *Takharoi* of Strabo were Turks,  
by Prof. J. W. Jenks, of Newtonville, Mass.; presented by the  
Corresponding Secretary.

Prof. Jenks follows the notices of the Turks and their name through a variety of authorities, classical and modern, and attempts to sketch the fates of the race, and its influence upon the history of the world, from the breaking-up of the Central Asiatic empire of the Hiong-Nu, in the second century before Christ.

After the presentation of these papers, the Society adjourned, to meet again in Boston, on Wednesday, the nineteenth day of May, 1880.